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## THE HEART DOCTRINE

"Learn above all to separate head-learning from Soul Wisdom, the 'Eye' from the 'Heart' doctrine. . . . the doctrine of the eye is for the crowd; the doctrine of the heart for the elect."  
—*Voice of the Silence.*

This has ever been the teaching of the Great Masters. The doctrine of the Heart is synthetic; it turns the whole energies of the disciple towards the center and the inner life: for these it cares first of all, because it recognizes that at the center is the life. The doctrine of the Eye, on the other hand, is analytical; it thinks much of the instruments through which the manifestation of life is made possible, and its attention is outward into the mazes of intellect and of phenomena. The teachings of our Order have little to say to students of the first degree concerning "Man and his bodies," but much about the inner fire of his Divine nature, for synthesis leads to creation.

He who would advance must learn to concentrate his forces, and this will not be done by thinking intellectual thoughts, by speaking, or even by reading—but by right action and by feeding the inner light. Those schools which are founded upon head-learning and analytical reasoning do not follow the methods of our Order, for theirs is the "eye" doctrine; and while analysis is good in its place, yet that place is second in the spiritual life, and never first.

In the early days of the soul's awakening, reading and the hearing of lectures will fan the tiny flame: at that stage it will be of great service to the student to talk with those who are more advanced than himself, and their presentation of the subject will open for him new vistas, just as their presence and poise will bring him inspiration, and hasten his development.

But all of these things are scattering and dissipating to his *own* creative forces; they cause him to take in food from without and to spend his own strength in assimilating it, and while this is a very necessary preparation for work, yet it is not work in itself. So let the disciple understand that, though reading and talking and the hearing of lectures are all good, yet Silence is better: for in the Silence the soul grows.

There are therefore two ways of living, the one creative and the other productive—the one synthetic and the other intellectual. Both of these aspects are good, and each has its place in the life of the disciple; creation is however first and must be always predominant: man must be first of all, and above everything else, a creator, for this is his birthright. It is to this end that he has been so lately endowed with the higher faculties of reason and memory, imagination, intuition, and perception.

The Will acts upon all these faculties. It supplies the initial vibration, and as man learns to use this power and direct it on the higher planes, he brings forth from the realms of the unknown, not material children in his own physical image, but children of his higher nature. The cultivation of the Will is therefore of prime importance to the disciple, and he is taught to lose no opportunity which his outer life offers of stimulating its activity and developing its strength. He uses the power which he has at his disposal today upon the unpleasantnesses and the obstacles of today, obliging himself to serve when he would rather rule, to work when he would rather play, to love when he would sooner hate, and by these small victories his Will is strengthened and he is able to meet the trials of tomorrow.

Equilibrium in nature is the point towards which all forces tend, and poise is an outward sign of advancement. It is not always the eloquent speaker or the brilliant writer who is the Great Soul, but the one who is calm and serene at critical moments and at the same time active in serving others.

True poise includes something more than an outward calm. It rests upon an inner activity and power to reconstruct, and this quality which is to be seen in all leaders in any field whatever is always the outcome of a concentration of the whole of the past activities and experiences in the present moment. It is the power of bringing up to our assistance all past knowledge and all that wisdom which we have made our own during the whole of our present and former lives.

We have learned that the wonderful calm of poise will not be ours until we have passed through the storm of life. In the glory of the calm which follows, the illumined soul is apt to forget his practical work in the world. It is not long, however, that he is allowed to forget, for the Voice of the Silence, the Voice of his Higher Self, reminds him that the knowledge that he has gained is his only that he may manifest it in service to humanity by

radiating to others inspiring thoughts and doing deeds of love.

He who has had an illumination of Spiritual consciousness is a changed being, but this does not mean that we are overpowered by his superiority. The greatest souls are the humblest and the least obtrusive. We simply feel the peace and poise in the atmosphere about this soul. He radiates a different quality of thought from that of the average man.

There are three stages of development in the spiritual and mental life of the race—the unawakened, the awakened, and the enlightened. In the last two stages of unfoldment we see things more and more clearly as they are and not as they *seem*. We are charitable, with all that charity involves. We realize that there is no evil in and of itself, but only different degrees of good. We realize that every desire expressed by man, however evil it may from a relative standpoint seem to be, is but the soul's reaching out for peace, for happiness, for the good, which is God. After many a struggle, through many illusions, the desires of the soul become purer and higher until the realities of life are fully revealed, and the goal is in sight for which the soul has been earnestly searching.

We cannot help a brother by condemning his method of finding God, nor by trying to force him to use our method of finding God. Indeed, we shall delay his progress if we judge him at all. His method of progress toward the Light is in accordance with his unfoldment of consciousness, and we cannot help him by trying to force upon him what he is not ready to receive. What we can do is to hold a patient, prayerful attitude toward him, trusting that he will be guided by Those Who Know what is best and asking that we may be permitted to help him to gain a little glimpse of the Light, which he is unconsciously seeking.

Cleanse, then, the heart, ye who would hear; cease to look upon the outer world as if it were the real life; look with the inner sight for those beauties which are hidden from the world; look for the soul in all men, for the lesson to be learned from each experience. Still the fever of desire, the passions of love and hate, the convulsions of laughter as those of anger; irritability, pride, ambition, all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinions and the teachings of the world, look with the inner sight, sense with the soul, approach with reverence that inner place of peace where the voice of the Masters may be heard.

And if thou dost in all sincerity listen for the voice, thou shalt surely hear; but if there be in all the world a thing which thou dost love before the Voice, then better for thee that thou go no further, for the Spirit, when it speaks, will brook no rival, and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

Listen for the Master's voice, and having heard, obey.

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## SECRECY

"There is another way of reading—not between the lines but within the words. In fact, it is deciphering a profound cipher. All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers and poets of all time. It is used systematically by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself."

—*Light on the Path.*

## ANSWERS TO CORRESPONDENTS

E. P. B.—The best way to assist those who are near and dear to us in bearing up under their trials and difficulties is to hold ourselves always in a positive attitude towards those trials. We know that they have been directly caused by errors in the past, that they are indeed old problems which were presented earlier to this same soul, but insufficiently solved or perhaps not met at all; we shall then be able to see that these very difficult situations are among those things which "work for good to those who love God." Our friend may not always know consciously what we know, but if we are strong within and keep silence, this attitude will probably be more helpful to him than many words.

E. Z. A.—You ask how to live in harmony with the Great Peace, and also how to become a worthy and 'useful' instrument . . . We offer the following formula: "Learn, Love, Work." The first, you have already begun. The second is even more important, and the third will follow naturally after the first two.

### Books by the President of the O. E. S.

#### WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

#### FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

#### THE WAY

Daintily bound in paper, 10 cents.

## ONE WAY IN WHICH WE CAN HELP YOU

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

For particulars, how to apply for Membership, dues, etc., see previous issues of THE BULLETIN, or address *Secretary, O. E. S.*

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The Astrological Forecast on page 7 is by courtesy of Mr. Ernest Wykes, Wyndham Lawn, Lockport, N. Y.

## MEDITATION

With most people the words fate and destiny are used synonymously. We of the Occident, who are little accustomed to separate our ideas clearly the one from the other, fail to get the nice difference distinguishing these two, a difference which forms the turning point or pivot upon which our life is so justly balanced.

Fate has to do with that which is done, which is already completed and passed by—but which still has its influence upon us. There are, as we know, a great many things that come to us without apparent cause. For these things there *must be* a cause somewhere. If we cannot find their cause here, then we must hunt for it among the activities of previous lives. So that Fate, then, includes the *sum* of all those causes set up in past ages as well as in this present life—all those, that is to say, which have not been worked off.

We cannot undo anything we have done. All our activities of the past are irremediable and beyond recall. They are our Fate. We can modify their effects, by the modification of our way of thinking and of our way of accepting them, but we cannot undo. That which is gone is of the past and gone forever.

The point where we are able to act is the present moment, the focusing point between fate and destiny. Destiny begins at this present moment, with the use we are going to make of that which fate brings us. The Great Power has apportioned to us certain things that we must do, certain fields, of our own sowing, that we must glean. We do not need to search after our destiny; we need only to decide upon those things which are continuously being presented to us. Our decision will form our destiny.

### FATE AND DESTINY

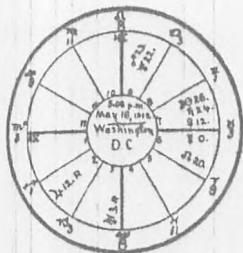
1. Destiny begins at the present moment. Every moment brings us something which we can decide; as we decide will be our destiny.
2. Fate may decide that it is necessary for us to suffer, but it depends upon ourselves what use we make of it; this is our destiny.
3. The Will is the great instrument in forming our destiny.
4. We have no control over things which we have done and which are finished; that is our Fate; but we have control over the things we are going to do; this is our Destiny.
5. The things done bring us to the present moment, which is the focusing point between Fate and Destiny.
6. We ourselves create our destiny.
7.       Sow a thought and reap an action;  
          Sow an action and reap a habit;  
          Sow a habit and reap a character;  
          Sow a character and reap a destiny.



## ASTROLOGICAL FORECAST

For the Lunar Month beginning May 16, 1912

*This forecast applies to the United States particularly. The influence is general in effect, but individuals are affected much or little according as their personal horoscopes are aspected by it and the influences actively operating therein at the time.*



This lunation is somewhat favorable for the people generally. Fairly satisfactory adjustment of marine affairs and requirements may be expected. There will be increased interest in occult and spiritual matters.

Scientific, religious and legal matters will be to the fore, though some of these will suffer through hasty judgment and presentation. Matrimonial matters will be prominently discussed, much of it of a not very elevating nature.

Financial matters will be quiet and inactive. It is not a good period generally for starting new business ventures. Foreign affairs will occupy the attention of Congress, with some variety in topics. It is likely that the coal strike will reach a more acute stage, though serious outbreak is improbable.

The wrangle over the presidential nomination will become more persistently bitter and personal than ever. This lunation favors the President's personal horoscope in many points, but he will have some unexpected difficulties to meet both at home and abroad. His position in regard to certain financial matters and on the Woman Suffrage question will likely be demanded. The lunation is somewhat, but not entirely, unfavorable to the Ex-President's personal chart.

Mars in conjunction with Neptune in the ninth house and square the Nodes warns spiritualists, mediums, occultists and in fact all who are highly sensitive on any plane to be watchful against uncontrolled rushes of feeling and passion during the term of this lunation. This influence will bring a strong tendency to rash action, insidious and romantic perhaps in its initial stages, but culminating rapidly. Such individuals as are transgressing the law, human or divine, in these things will find themselves in trouble.

Apart from this the influence is favorable for the study and practice of all that tends to unfold and uplift, as these planets are favorably aspected by the Sun and Moon, which are also near the cusp of the eighth house,—the house of occult *development* as distinguished from that inner unfoldment which is inborn and that which results from the lessons of "Fate," which are ruled respectively by the fourth and twelfth houses.

The period may be used for attainment of a much enlarged consciousness, by maintaining complete self-control and straightforward honesty of purpose and action.

E. W.

## FIAT LUX

"Let there be light:" Creation's dawning broke  
At God's command, dividing Night and Day.  
"Let there be light;" the mandate that he spoke  
Endures on earth till night be swept away.

Creative light! It pulses everywhere—  
In sky, in sea, in flame, in mother earth;  
It breathes in wind, builds temples in the air—  
Its sovereign throne is Man! Lend thou it birth!

O Man—thou motherest the Sacred Flame!  
The Lamp of Truth is hid within thy heart!  
Feed it with oil of Love, till thy whole frame  
Is lighted, and it prove thy compass, chart!

Let there be light! Tear off the somber veil  
That shades the Truth, perverts it, till it seems  
A phantom candle, flickering and frail,  
To be extinguished soon,—a thing of dreams.

If thou didst even dream of Truth, awake!  
Take just one step, though all about is night!  
Be brave, be strong, be true; the effort make!  
Speak that creative word;—"Let there be light."

*Ariel.*